Mennonite Research Journal

Vol. 1 JULY, 1960 No. 2

The Value to the Church of an Historical Library and Archives

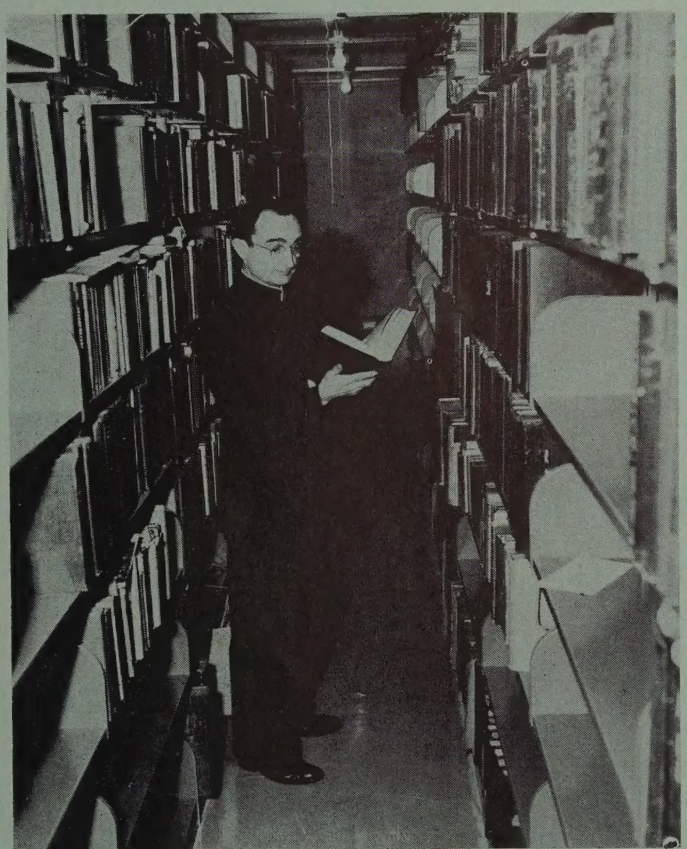
Grant M. Stoltzfus

An historical library is a collection of books pertaining to the subject of history or some special field of history. Historical libraries in Mennonite centers contain books on doctrine, confessions of faith, commentaries on the Scriptures, tracts, and pamphlets on Christian themes. These items are valuable according to their age, variety, content, and condition. Historical libraries also contain histories of congregations, conferences, mission programs, institutions and biographies of church leaders and workers.

Archives refer to the collection of documents and printed materials that are produced by an organization as it carries on its work. When applied to the church this mean baptismal, marriage, and ordination records. It also refers to the minutes of church committees and boards as well as their financial records. Besides this must be included the correspondence of church officials on church business, deeds of church property, and all documents that relate to the operation of church institutions and programs.

Records of Sunday schools, summer Bible schools, young people's meetings, sewing circles, relief contributions, mission program, and numerous other records of the church at work are all worthy of being deposited in the church archives. (Archives may refer to a building or place where records are kept. The term may also refer to the record themselves.)

Besides the official papers and records, archives often contain what are known as manuscript collections. These may be letters, diaries, business records, account books, and similar items. While not relating directly to the program of the church they may nevertheless tell much about church leaders, life, and influences. These can be appropriately placed in the archives along with the official records.



Christian E. Charles in his Love Nest, Amongst His Books.

A good illustration of a valuable set of manuscripts would be the letters, diaries, and other papers of a World War I or World War II conscientious objector, a "cowboy's" diary, a relief worker's letters and diaries and similar materials.

Care of Records

It goes without saying that historical libraries and archives should be housed in fireproof structures where proper temperature is maintained so the records do not deteriorate with the passing of time. Besides being as theft-proof as possible it is recommended by archivists that bomb-proof structures be built.

All that is contained in an historical library and archives should be classified and made easy for responsible people to use. Sometimes certain materials must be restricted and kept from the public until the passing of time makes their contents "safe" for researchers to use.

For the Ongoing Church

And why is it a valuable thing for the church to have an historical library and archives? This question hardly needs an answer for anyone who loves the church, who wants to see its doctrines and practices preserved, and who has a concern for its future life and extension. The people of God since Old Testament times have respected their past, have sought to learn from the successes and failures of the past. The past is not to be worshipped, but its rich lessons ought not to be ignored. Only by keeping records can we preserve the past.

An historical library and archives are symbolical of the truth that the church faces in two directions: (1) toward the past with appreciation and respect and (2) toward the future with hope and dedication.

The need for Mennonite archives in southeastern Pennsylvania becomes clear when we see the large number of records that the churches are gathering (or should gather) as the years go by in this, the oldest region of Mennonite settlements in America. Historical documents and materials can best be understood as a rule if they can be studied in the locality to which they pertain. When numbers of documents and size of program are sufficient to justify a center for depositing material no time should be lost in doing so. The long history of Mennonites in this area makes it most appropriate that a center of this kind be established. Within a radius of 60 or 70 miles there is the largest concentration of Mennonite and related groups in America.

Other groups who settled in colonial Pennsylvania have for some time been devoted to gathering their records. These include: the Quakers of the Philadelphia area, the Moravians at Bethlehem, the Schwenkfelders at Pennsburg, the Church of the Brethren at Huntingdon, the Brethren in Christ at Grantham, the Lutherans at Gettysburg, the Reformed at Lancaster. All these religious groups who came to Pennsylvania in the 17th and 18th centuries have gathered or are gathering their past records. The Mennonites of the area should not neglect to do the same.

Only by establishing an historical and archival center in this area will it be possible to save certain valuable materials for the future. And in doing this other Mennonite historical centers will be grateful and the entire church will profit.

This photograph is reproduced by the courtesy of the Intelligencer Journal.

The Stumptown Mennonite Congregation

Ira D. Landis

This writer feels at home in the congregation at Stumptown, for as a part of the Mellinger fellowship (then Lampiter) both Pre Benjamin Landis (1697-1781)[1] and Bishop Martin Bare (d 1757) were my ancestors. Then Tobias Kreider (1721-1791), whom M. G. Weaver calls a Deacon, but a Bishop before 1773,[2] was of my Kreider ancestry. Later Adam Ranck (Jan. 9, 1808-Mar. 28, 1882), who lived in Leacock Township, below the old Meetinghouse, and the first ordained man buried in this cemetery, was my great grandfather. His son-in-law Abram L. Kreider (July 25, 1834-Feb. 18, 1881) bought a farm along the Monterey-Mascot Road in 1866 and in '76 sold some land therefrom for the present God's Acre.[3]

To understand that the Mellinger end grew so rapidly and this so slowly early, we need but glance at the Land Grant Maps of the two Leacocks (divided in 1845). The present Upper Leacock had a John Landis (d 1727) north of Leola before 1720 and his son John (d 1772), who in 1746 obtained the patent, had only daughters. Hans Groff was on the edge and Hans Goods near the east end of Bareville. Wolfgang Newcomer was south of the latter, the birthplace of Bishop Christian Newcomer, the United Brethren circuit rider of Beaver Creek, Maryland. Henry Wenger and Jacob Heller[4] were nearby Heller's United Church of Christ.[5] John Swoop with 100,300 and 145 A tracts was in the southern part with Henry Snevely, a neighbor. Simeon King had his 153 A at Mascot, before moving to Limestone Valley, Union County. The latter's daughter was carried as far west as Muskingum County, Ohio, and only rescued by a lullabye sung by the mother at Carlisle at the close of the French and Indian War, when Colonel Bouquet collected 400 Indian captives for their return home, after years in captivity.

Other names in southern Upper Leacock or northern Leacock were Hans Bushong, of French Huguenot extraction, with 135 A, John Stump, Andreas Seldenridge, Adam Miller, John Hildebrand and John Sowers. Adam Devibach by 1765 had his 158 A near Abram Bear.[6] However by 1728 John Varner (Vernon, Varnon) of Wexford, Ireland, settled here and around him other Irish and others as Balser Beasowr, Anthony Pretter, John Piggot, Jacob Job, Roddy Pur, Philip Scott, George Mackerell, Joel and Nathaniel Lightner, Peter Skyles, Conrad Rutter, all non-Mennonites.[7] These were well established prior to 1750.

Henry Roesch on October 9, 1747 landed at Philadelphia[8] and by 1754 he and his wife Frena were well located in present Leacock, south of Stumptown. The Resh Cemetery, officially recognized by 1829 became more than a family God's Acre. By 1888 the German Baptists built a Meetinghouse adjoining and since 1928 it is the Weavertown Amish Meetinghouse He died 1754 and his son John takes possession of his lands.[9]

The Jacob Landis line of Mellinger's after the third generation worked into the area. The Johnses and Rohrers did likewise. By 1782 among the Mennonites were Andrew, John, David, Henry, Martin and Jacob Bair, Francis Buckwalter, Abraham and John Curtz, John, Abraham, Peter and Jacob Eby,[10] John, Michael, Peter and John Gerber, Michael Hess, Peter Hildebrand, Henry Martin, Abraham, Jacob and John Johns, David Line, Abraham, Jacob, Christian and Felty Myers, Adam Miller, Henry Musser, Isaac and David Rife, John Rush, Jacob Snively, Jacob Shearer, Daniel, Adam, Henry and Jacob Swobe, Michael Shellenberger, Jacob Stoner, Stophel Weaver, Sr. and Jr. and Henry Wenger.[11]

Some of these went to Groffdale, for Christian Wenger (d 1749), father of Henry, in making his will, mentions Pre Christian Wenger of Groffdale as his elder.[12] Others went to Mellinger's, but gradually they used their larger residences for services until the first school house was erected.

John and Mary Bear, Andrew Jr. and Mary Bear sold to John Meyer, Christian Meyer, John Grebil, Andrew and John Rudy, Christian Meyer, Michael Good of Earl, Benjamin Landis, Martin Bear, Jacob Meyer and Conrad Eberhart "for certain, pious causes them thereunto moving and for the liberal encouragement of schools have sometime ago caused to be surveyed . . ."[13] This was the Horse Shoe Road School.

On Jan. 28, 1811 David Bender sold to Peter Eby, Adam Wenger, John Meixel, Abraham Eby, John Heller, John Hershey and George Swope "for school purposes and no other."[14]

On February 11, 1815 Jacob and Susanna Wenger sold to Abraham Rohrer, Peter Landis, Samuel Lantz, John and Henry Rush, Frederick Swoab, Abraham Buckwalter and Peter Longenecker for $20. There is no mention of "for school purposes only," so it is thought it was used for church purposes also.[15] On April 4, 1822 farm transfer, the deed of the surrounding farm mentions, "thence by a small lot, where a school house is erected."[16] This was the Stumptown School.[17]

This story of our school system is unsung. The term was for the winter months only. The patrons furnished the wood for the heat, the text books, the board for "the learned teacher"; sometimes he or she was required to be an iterant for board. This did give a more intimate relationship between parents and teacher and also teacher and pupil for more than the school hours. The frame schoolhouses by '44 only cost $250.00 and by 1857 a brick one in Intercourse only cost $699. The salaries were meagre, aside from board and lodging. When the public school system became law in 1834 and '36, the salaries were less than $35 per month. Leacock succumbed beginning in 1844 and Leacock soon had sixteen rural schools and Upper Leacock nine, according to Court House deeds.

Since the Stumptown end of the Mellinger congregation had a place to worship, opposite the present building, we will start the ministry with this period. Peter Eby, "the Venerable Bishop of the Pequea" was the Bishop until his death on April 6, 1843; John Kreider (1784-1847) and probably John Buckwalter (May 19, 1765-Dec. 25, 1841) were the ministers; Martin Mellinger was the Deacon to his death, October 28, 1842.

Most of the School house Trustees were Mennonites. Peter Landis[18] (July 9, 1778-Nov. 17, 1856) and wife Barbara Buckwalter (Feb. 28, 1787-Dec. 8, 1835) had a fulling mill along Mill Creek on his farm westward of his farm Cemetery near Stumptown. He in later years joined the Reformed Mennonites. Henry Rush (d June 5, 1849) m Magdalena Buckwalter, a sister of Mrs. Peter Landis, also had some Reformed Mennonite leanings. John Resh had some Church of the Brethren leanings.

Christian Herr of the Beaver Valley Pike was Bishop from 1840-1853, followed by Joseph Hershey of Salisbury Township (1850-1856), Benjamin Herr, a son of Bishop Christian, also of Beaver Valley (1856-1888), Isaac Eby (1878-1910), Christian M. Brackbill (1910-1936), Abram L. Martin (1921-1945) and Elmer G. Martin since 1946. The succeeding ministry included David Witmer (Aug. 9, 1800-Jan. 10, 1876), Tobias Kreider (Sept. 10, 1811-Oct. 19, 1864), a son of Pre John, Adam Ranck (above), John L. Landis (July 28, 1832-July 20, 1914), David Buckwalter (May 28, 1820-Sept. 18, 1906), Sanford B. Landis (Aug. 1, 1867-June 14, 1926), David L. Landis (b Feb. 7, 1882), Lloyd M. Eby (b Sept. 24, 1911), and John G. Oberholtzer (b May 6, 1914). The deacons following Martin Mellinger were "Big Benjamin Landis" (Apr. 30, 1780-Nov. 3, 1865),[19] Michael Buckwalter (Oct. 4, 1809-Sept. 15, 1876), Henry D. Heller (Apr. 12, 1847-Aug. 3, 1924), Aaron L. Groff (Apr. 7, 1873-Sept. 26, 1947) and J. Ellis Landis (b Oct. 10, 1896).

In June 1846, Jacob Musser of Leacock, Benjamin Landis of E. Lampeter and John Stauffer of Upper Leacock bought of Andrew Miller, adjoining the School house plat, 103 Perches.[20] Now the second meetinghouse was erected for the Mellinger circuit. It was a small log house and possibly whitewashed.

Some of those worshipping herein are in:

CHART I.

The Mellinger-Stumptown Membership Who Paid Church Expenses (1865)[21]

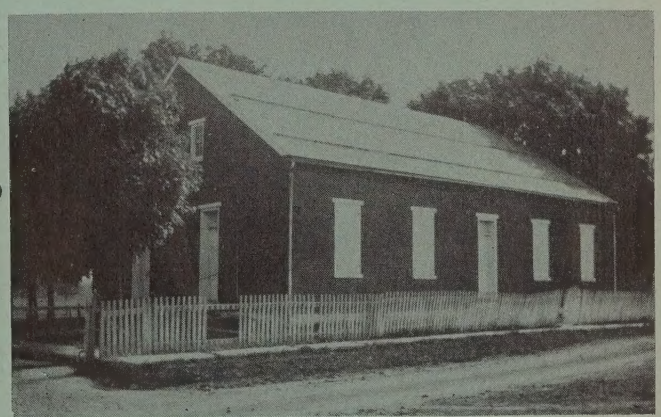
Henry Brubaker	Benjamin R. Landis
John W. Buckwalter, Lampeter	Elizabeth Landis
Joseph Buckwalter	Barbara Landis
David Buckwalter	Benjamin Landis
Henry Burkholder	Jacob Landis
Mary Buckwalter, Wid.	Abraham Landis
George Barr	Abraham S. Landis
Anna Buckwalter, Wid.	Maria Landis
Amos Bushong	Henry R. Landis
John Buckwalter	Elizabeth Leaman, Wid.
Martha Burkholder	Isaac Leaman
William Carrolus	John L. Landis
Martin Denlinger, Sr.	John L. Landis (C.'s son)
Daniel Doner	Christian R. Landis
John Doner	John Landis, Farmer
Martin Denlinger, Jr.	George Leaman, Lampeter
Abraham R. Denlinger	Maria Landis
Henry R. Diffenbach	Henry L. Landis
John G. Denlinger	John B. Landis
Mary Doner, Wid.	Henry Musser
Elizabeth Eaby, Wid.	Elizabeth H. Musser
David Groff	Adam Myers
Benjamin B. Groff	Mrs. James Martin
William Good	Solomon Myers
Abraham Groff	John Parmer
George Groff	Daniel Parmer
Isaac Good	Abraham Rohrer, Manheim
Graybill ?	John Rohrer
Jacob Hoover	Mary Rohrer, Wid.
Isaac Heller	Jacob Rohrer
Nancy Heller, Wid.	Mrs. Joshua Rutt
Henry Hartman, Jr.	Samuel Rank
Abraham Herr	Benjamin Rohrer
Solomon Herr	Jacob Rohrer (Wid.'s son)
Isaac Herr	John Rohrer (Benj.'s son)
Henry Herr	Isaac Rohrer
Abraham S. Herr, Lampeter	Daniel Rutt
Benjamin Herr	John Rudy
Henry F. Hartman	Benjamin Rohrer (Wid.'s son)
John Houser	Samuel Sensenig
Elizabeth Houser	Peter Stauffer
Christian Hartman	John Stauffer
Isaac Herr, Lancaster	Christ Stauffer
John Heagy	Benjamin B. Stauffer
Martha Hochstetter	Mary Stauffer, Wid.
Tobias Kreider	John R. Sensenig
Tobias R. Kreider	Esther Seigrist
John Kreider, Millport	Abraham Seigrist
John S. Kreider (T.'s son)	Benjamin Witmer
Susanna Kreider, Leacock	Jacob R. Witmer
Abraham D. Kreider	Benjamin R. Witmer
Barbara Kreider, Wid.	Mrs. Fanabach
Daniel Kreider	Susan Neice
Isaac Kreider	Jonas Buckwalter
Abraham Kreider	Christian Frantz
David S. Kreider	Daniel Buckwalter
Henry Kreider, Leacock	Elias Wissler
George Keener	Abraham Landis, City Mill
David Lefever	David Landis, Farmer
Elizabeth Lefever, Wid.	Philip Wiker
George Lefever	Emanuel Landis
Elizabeth Lefever	John Kindig
Mary Lefever	Martin Groff, Lancaster
Susann Lefever	Peter Landis
David N. Landis	Catharine Groff, Lancaster
Levi Landis	1865 Collection: $779.50
David Miller Landis	

John Buckwalter (Dec. 28, 1827-June 24, 1920) and wife, Lydia Bressler (Jan. 15, 1834-May 31, 1896 and John Stauffer (Aug. 2, 1827-Feb. 2, 1905) and wife, Catherine Bressler (June 2, 1827-Sept. 28, 1919) with the aid of John B. Landis (Jan. 8, 1828-Sept. 15, 1903) and wife Maria Sheibley (Feb. 20, 1823-May 31, 1898) during the summer of 1868 and 1869 conducted a Sunday School in this meetinghouse. The Conference approved this arm of the church in the Spring of 1871. They and their wives did most of the teaching and the school, it is reported, had 18 pupils. This was Sunday School pioneering.[22]

The Record Book establishes that Abraham and David Landis with Peter Johns were the Trustees in 1861 and Benjamin Landis was Deacon. That year Peter Johns had a balance of $360. The small graveyard was mowed that summer by John Frank for $3.00. Benjamin Landis painted one of the meetinghouses in nine days for $14.00. Two tubs and two towels were bought for the feetwashing service for $2.00. Twenty-two **Unparteyische Gesang Buecher** costs $22.00 and a cord of wood $5.50. For communion in '64 a quart of wine cost $1.00. In 1865 there was an item for a pump trough and another for repairing the horse sheds. In 1861 and 1871 the meetinghouse was whitewashed.[23] John Rudy received for boarding Salome Graybill $130 and $150 per year in early and mid-seventies for a seven months school term.[24] In 1873 Isaac Herr was paid $7.00 for making a bier. (This left funeral expenses at a minimum). In 1878 Isaac Herr made some steps and hung a door for $3.50. In 1889 "Butcher David" N. Landis furnished the beef for Conference that Spring (102 pounds at 12 cents per or $12.24).

The Leacock and Upper Leacock "Directors of the Common Schools" were organized by 1844,[25] and the properties were enlarged by 1875.[26] Leacock at first built school houses for $250 and $275.00 each[27]. By 1875 a few were of brick. The first wages were $35.00 a month or less.

In 1875 Christ and Lydia Miller sold land to the Mennonite Trustees, Peter Stauffer and John B. Landis, Adam M. Ranck, witness. On Feb. 10, 1880 he sold another strip "to the only proper use and behoof of the said Mennonite Society aforesaid forever." They were charged with keeping "a good and lawful fence along the southern line of the within described lot of land at their own expense forever."[28] By 1882 a new brick meetinghouse was erected thereon and on August 10 was opened by Isaac Eby, assisted by Amos Shenk and Christian Risser. This building cost $4,253.65.[29]



The Stumptown Meetinghouse (1882 - 1916)

On May 6, 1888 Henry D. Heller invited John H. Mellinger of Harristown to organize a Sunday School at Stumptown. John B. Landis was chosen as Superintendent and George Musselman, Assistant. The Superintendents following John B. Landis were Benjamin Hershey (?-1894), Adam L. Landis (1894-1900), George Musselman (1900-1929), Milton B. Landis (1929-1942), Lloyd M. Eby (1942-1943), Walter K. Charles (1943-1953), J. Kendig Miller (1953-1955), C. Elvin Landis (1955-1957), A. Roy Landis (1957-1959) and D. Lester Groff (1959-).[29a] The Sunday School was at first rather small, every second Sunday in the afternoon, in summer season mostly; for years it is everygreen on Sunday morning preceding the preaching services. In '58 the enrolment was 358 with an attendance of 273.[30]

On July 26, 1896 Martin Musser and his sister had a Sunday evening party for young people at their home at Hartman's Station. On the return home at the Bird-in-Hand Crossing of the Pennsylvania Railroad the buggy with Enos N. Barge, 23, and Barbara Hershey, 18, was caught by a flier and both were hurled into eternity. This rocked much of central and eastern Lancaster Conference. As a result especially the churches of the Isaac Eby Pequea District saw young people flock into the churches of that area.

In 1905 John W. Yoder held a singing class at Stumptown. This aided not only their congregational singing but

prepared some future choristers, as Amos W. and Ira W. Myer.[31]

In 1910 John W. Weaver was the evangelist with 22 confessions. John W. Hess of Palmyra, Missouri, brought a message from II Kgs. 5:10. On Aug. 14, 1912 with Sanford B. Landis as Moderator, they held an all-day Sunday School Meeting. John L. Landis read Psa. 23 for a devotional period On the program were John W. and Bishop Benjamin Weaver, Peter R. Nissley, Abraham B. Lutz, John K. Charles, D. N. Gish etal. For the Spring Communion 223 partook. In 1914 John B. Senger had 17 confessions during that series of revival meetings.[31]

In 1896 the meetinghouse grounds were enlarged and in 1916 Abraham B. Herr sold 1 A. 58 P. for meetinghouse purposes on the opposite side of the road, near the cemetery.[32] Here the present meetinghouse was built and opened Dec. 12, 1916 with Bishops Brackbill, Weaver, Nissley and Herr bringing messages. The tract, on which the original meetinghouse-school house stood, was sold to the adjoining farm.[33]

In the cemetery the earliest death recorded is Johannes, son Johannes and Esther Rohrer (1812-1822) and Esther Rohrer, wife of Johannes (1779-1848). These Rohrers were however moved from the Rohrer Farm Cemetery on the 2400 block of the Creek Hill Road. In addition to Pre Adam Ranck and wife, Pre Sanford B. Landis (Aug. 1, 1867-June 14, 1926) and Ella Nora Landis (Oct. 2, 1871-Aug. 27, 1958) are herein interred. An early burial actually here would be Christian Stauffer (d 1833) and his wife Frances (d 1836). This well kept God's Acre contains about 420 burials.

Aside from an important ordination or a loud-calling catastrophe, nothing is as telling as a soul-stirring revival. The evangelistic meetings became official in the Conference in the Fall of 1905, but Stumptown's first was by the very successful evangelist, John W. Weaver, soon after his ordination. They follow with the number of confessions.[34]

CHART II

Year	Evangelist	Confessions
1909	John W. Weaver	14
1911	Israel B. Good	14
1913	John B. Senger	18
1915	John H. Mosemann	14
1917	Noah H. Mack	20
1919	Benjamin G. Wenger	6
1921	John F. Bressler	22
1923	David Garber	32
1925	John W. Weaver	8
1927	Jacob C. Clemens	15
1929	John H. Gochnauer	16
1931	Abram M. Risser	16
1933	Amos S. Horst	23
1935	Martin R. Hershey	10
1937	Richard Danner	25
1939	Simon G. Bucher	24
1941	Noah W. Risser	25
1943	Daniel S. Sensenig	14
1945	Henry E. Lutz	15
1947	Elmer G. Kolb	15
1949	Amos W. Weaver	18
1951	Alvin G. Martin	13
1953	Mervin J. Baer	14
1955	H. Raymond Charles	12
1957	Norman H. Bechtel	9
1959	Harvey E. Shank	14

These converts, in most cases all and more received, added numerically to the size of the congregation. In 1913 C. M. Brackbill gave communion to 223, although the Yearbook gives 250 as the membership. In 1926 the membership was 260 and by 1941, 342; by 1950 it was 310 and to-day 309.

Sunday School and Bible Meetings were held annually over much of the last decades and in 1933 the Secretary reported it to the Gospel Herald twice. Singing Schools have been held by J. W. Yoder, Aaron L. Groff, David M. Wenger, Christian K. Lehman etal.

This congregation started a mission outpost at Beaver Run in 1953 by colonization and now has a membership of 31 with a local pastor, Ben F. Lapp.

This congregation has been a training school for Amos W. Myer, who since 1910 was serving at Mummasburg; Witmer J. Barge in '27 went to Strasburg and served as Deacon-Pastor at Sunnyside for years; Willis E. Kling who went to Carpenter in 1939 and now in Paradise; Linton D. Myer, who the same year went to Carpenter and served for eight years as Deacon; Levi G. High (cir. 1932) went to Blainsport and now is a Deacon for this growing congregation; Landis E. Myer (cir 1945) went to Habecker, where he is on the ministerial Board; Paul G. Burkholder in 1953 went to New York City, where he is a Deacon; Benj. F. Lapp since 1955 is at Beaver Run and now the pastor. Chester Denlinger in the Southland was received here and Luke S. Weaver, pastor at Tamaqua grew up in the congregation.[34]

Daniel Stoltzfus is in Somalia Pax and Lester Groff in Hashemite, Jordan, Pax and Mary Ellen Eby Leaman is also in Somalia, Africa. Emanuel Siegrist is serving at Vine Street and Jacob Zimmerman and Samuel Siegrist at North End.[34]

So this congregation at home and abroad is giving a witness of God's power to save and to keep, through sunshine and shower, through youth to old age and God still has a great mission for the Stumptown congregation, far removed from both stumps and towns, but giving a clear witness wherever they go.

Footnotes

1. The Pre Benjamin Landis descendants are mostly included in the 1060 pages of the Landis Family Book, Sec. I-IV (1950-1954) by Ira D. Landis.

2. Cf. History of Lancaster Conference (MPH 1931) M. G. Weaver P. 71; Franconia Mennonite History (1937) John C. Wenger P. 401.

3. Cf. X 10 212 Deeds in Lancaster Court House.

4. Jacob Heller (d 1787) (Wills E 1 433) was buried in an unmarked grave in the fine Heller Farm Cemetery, east of the Heller United Church of Christ building. His son Johannes Sr. (Nov. 24, 1739-Aug. 7, 1822) w Anna Eby (Dec. 28, 1741-Mar. 2, 1821) and the latter's son Joseph (Sept. 13, 1775-June 27, 1846) w Catherine ? (Aug. 30, 1776-Mar. 8, 1865) are buried here too.

5. Heller's Reformed Church (until recently) began about 1722, but not by Jacob Heller, a Mennonite. "The First Reformed Church built in all the Conestoga County" was built in 1722 with "seats of slab and a floor of bare ground." Thus it was two years ahead of the Lancaster Charge. It was repaired in 1802, rebuilt and enlarged in 1838, rebuilt in 1860 and considerably enlarged in 1958. The early Hellers were Mennonites. Cf. Ellis and Evans 933.

6. These were the ancestors of numerous Seldomridges, Sowers (but not Christopher Sauer, although he lived here five years) and the Diffenbaughs (and-bachs). John Sower obtained a tract Nov. 21, 1743, which he sold Mar. 26, 1745 to Jacob Eby and the same year he sold a part to Herman Skiles.

7. Beasowr is now Besore and Beshoar. The Lightners etal are buried in the Leacock Presbyterian Cemetery along the Old Road in Leacock Township. Some of these families are in the Landis Book Sec. I Chap. V. The Rutter Cemetery is north of Intercourse.

8. Cf. Pennsylvania German Pioneers, Strassburger-Hincke I 365.

9. John Resh (Mar. 2, 1737-1782) m 1761 Elizabeth Stoner and had 15 children. His son John (Apr. 25, 1768-1831) gets the Homestead, marries Barbara Eby (1773-1845) and had a family of five. Barbara (July 28, 1812-Apr. 26, 1893), the wife of Pre Adam Ranck was one.

Early burials herein include an Infant of Christian and Barbara Resh in 1814; Frantz (Francis) Buckwalter (1731-1816) and (the above) John Resh in 1831 and his wife in 1845. It was a Resh cemetery but relatives of many names as Denlinger, Kreider, Buckwalter etc. also used it.

Adjoining the Resh Cemetery, Jacob Denlinger gave 4 A. 8 P. for $1.00 to Samuel Denlinger, Abraham R. Myers and Adam M. Ranck, "Trustees of the so-called (Bird-in-Hand) German Baptist Church of the Conestoga Congregation in Leacock Township, Lancaster County." This was a part of Jacob Musser's 124 A. 34 P., which at his death descended to his daughter Elizabeth the wife of Samuel Denlinger on June 29, 1836, and later to son Jacob. This building was erected

(Continued on Page 24, col. 1)

The Interim

Your Society is meeting at least monthly. It now by Bishop and other actions will have the administrative duties of the Christian E. Charles Theological Library also. That means that in the new building, the Theological and Historical alcoves, will be associated and cross correlated. The Society personnel will be increased by two.

The fourth session of an Archives Jointure was held and a satisfactory working relationship of the eastern Mennonite Conference Historical Societies for an Eastern Archives was consummated.

* * * *

The program for the 250th Anniversary at the Brick Meetinghouse near Willow Street has been finished. The date is September 30-October 2. The outside speakers will include Irvin B. Horst and H. S. Bender. Don't forget the date. A tour on Saturday afternoon is in the plans. The Brick congregation is prepared to care for us.

News Items

Both the Hartman Street, York and the Masonville congregations had historical meetings on June 19th. Clarence Y. Fretz was at the latter.

* * * *

The Plaques of our Society were placed on the Salunga Meetinghouse and at the Byerland Meetinghouse, with another planned for the Hans Herr House, this fall.

THE SALUNGA MENNONITE MEETINGHOUSE
Built on land contributed by Jacob Heistand
Building Committee:
Henry N. Eby, John Musser and Jacob Heistand
Opened October 15, 1893
Used as a House of Worship for 59 years
Donated to the Eastern Board of Missions
and Charities by the Congregation
July 23, 1953
Lancaster Mennonite Conference Historical Society
1959

The Salunga Plaque Sketched.

* * * *

On June 4th the Seminary Building at Goshen was dedicated in the afternoon, the gift of Orie O. and Elta W. Miller. In the forenoon the Archives Building was dedicated. In connection with the latter the Historical and Research Committee of General Conference met in three important session with the full committee of twelve present.

* * * *

On June 19th a Plaque was erected with a ceremony at Landis Valley by the Historical and Museum Commission of Harrisburg, assisted by Evangelical United Brethren officials and The Lancaster County Historical Society representatives. It memorializes the Isaac Long Barn two miles away and what it signifies.

* * * *

C. Z. Mast and Christian J. Kurtz have planned two tours over Chester and Berks County Amishland on August 18th and 19th, culminating in the 200th Anniversary of the Conestoga Congregation near Morgantown over the weekend.

* * * *

The Fiftieth Anniversary will be observed by the New Holland Mennonite congregation on August 20, 21, with A. Don Augsburger as the outside speaker.

Aaron M. Wenger, Bareville, recently released his 230 page Wenger Genealogy. He starts with Pre Christian of Groffdale, gives his line through Hans (1731-1800), Michael S. (1764-1801) and David M. (1789-18677), all of Martindale and thereafter gives all the collateral lines. This includes the Wengers of the Old Order Mennonite Church. Eli D. Wenger, Manheim, takes David M.'s brother, John's son Michael, and gave his whole progeny in 96 pages. This includes a valuable biography of Blind Johnny Wenger. These are two valuable additions to the 1903 Wenger Genealogy which concerns itself more with the Virginia sons of Pre Christian.

The Washington-Franklin County Historical Society issued its first 16 page Bulletin on June 1st. Roy M. Showalter, Chairman, wrote two of three chapters on the Beaver Creek congregation, now extinct, which started 1743 or earlier, six miles southeast of Hagerstown, Maryland. This was one of the earliest settlements in Washington County. This was the home of Christian Newcomer, the fourth Bishop of the United Brethren Church. It is planned as a semi-annual.

The Mennonite Historical Bulletin, April Issue, gives a valuable article on **Moses G. Horning and the Old Order Divisions in Pennsylvania.**

This Issue

The feature article was an address given by Grant M. Stoltzfus at the Annual Meeting of this Society at Weaverland, April 22-24. It is a comprehensive side-light on the value and work of Historical Libraries and Archives. Bro. Stoltzfus who teaches Anthropology at Eastern Mennonite College is an authority on the Pennsylvania Amish, his native stock.

The Stumptown Mennonite Congregation was a part of the Historical and Home-Coming Meeting held with this brotherhood over March 27th week-end. This is one of the older, strong congregations of central Lancaster County.

The Ten MUSTS For To-day's Archivist are timely pointers of our way.

Doylestown has enlarged quarters—How They Did It! is given by the Deacon of the congregation, Oliver D. Nyce, who has so served since 1944.

The Byerland Historical Meeting was reviewed and is presented by Rhoda Campbell Wenger, the author of **Out of the Silent Past,** an excellent historical survey of the Byerland Mennonite community. The program was rendered in connection with the placing of a Plaque, marking the first 1755 Meetinghouse, that is preserved on the original farm.

The Weaverland Tour, April 23, 1960 is the tour connected also with Annual Meeting at Weaverland. This covers Groffdale to Allegheny, a very fertile field of research in Mennonitica. The feature article in the first issue, **Of Martin Kin Somewhat** and the last, **Our Good Brethren** are a start of numerous articles on this area.

Henry S. Nissley, (Feb. 28, 1827-Feb. 6, 1907), Kraybill Deacon (Ord. Apr. 21, 1879), did an invaluable piece of work in starting a Congregational Record in 1888. It covers not only the Kraybill congregation as nothing else does, but numerous around, when he visited. The book goes both ways and is continued in the Kraybill-Mt. Joy Congregation for many years.

The Ten Musts for To-day's Archivist

1. Thou shalt confine thyself to the especial records in aims, limiting the field to avoid conflicts.
2. Thou shalt transfer any records which have no right therein. See that all records go to the correct agency.
3. Thou shalt see that all materials are refinable and recognizable.
4. Thou shalt seek profundity and rotundity in your field.
5. Thou shalt encourage other archives that really function.
6. Thou shalt keep all materials in a fire-proof place.
7. Thou shalt keep all materials in burglarproof quarters.
8. Thou shalt keep all materials bombproof.
9. Thou shalt systematically arrange and index all books, manuscripts, etc.; the more the better.
10. Thou shalt provide serviceable quarters, well serviced with plenty of staff, space and money.

—I.D.L.

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Historical Society: J. Paul Graybill, Chairman; Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; J. Lloyd Gingrich, Chester C. Graybill, Earl B. Groff, Otto J. Miller and Daniel D. Wert. This magazine is on a subscription basis of $2.00 per year, fifty cents per copy. All subscriptions should be sent to Earl B. Groff, Publicity Director and all other correspondence shall be addressed to the Secretary, Bareville, R 1, Pennsylvania.

Doylestown Has Enlarged Quarters How They Did It!

Oliver D. Nyce

In the year 1943 the Janitor's house adjoining was remodelled and painted, some new class rooms were placed in the basement of the Meetinghouse and the latter was painted inside and outside. A sizeable debt faced us.

We tried to think of ways that might wipe out this debt. One class of men purchased a few civilian bonds to use the proceeds to amortize a part. Another brother suggested an extra envelope, marked Building Fund, be passed through each class; this was adopted. In a few years our debt disappeared.

The Doylestown Meetinghouse, 1960 Model.

In 1953 a motion was made to continue this system to develop a fund to erect an addition to the present building; this was passed. In an auditorium 40 x 60 sixteen Sunday School classes were quite unsatisfactory. Then too, the fast growing community should be invited to worship with us. Our Summer Bible School of about 200 needed more room.

We held a number of meetings discussing the proposed addition and on February 24, 1955, another meeting was held in which our Contractor, Brother Millard Detweiler, presented a rough sketch for the addition. It was the wish of most of the members to retain the stone architecture of the old building. At this meeting, which consisted of a fair representation of the membership, we voted to build. However we felt it good to take the council of the whole congregation. The plans were tacked in the ante-room for some time. Thereafter, on a Sunday morning, the congregation voted, and this carried almost unanimously.

In July 1958 the Trustees appointed twelve solicitors to see the whole membership, to learn what they could give. There was a feeling expressed that we need half enough to finish the building; this was not quite accomplished. But September 30, 1958, in a meeting with the Trustees and Solicitors, it was decided to start. On April 6, 1959 the work began. Very good cooperation throughout and the spirit of unity ever prevailed. Two brethren donated most of the stones, and many donated much time, in addition to funds. The new addition was finished first, and we held our services in the basement of the new building, while the auditorium of the old building was being remodelled.

By April 30-May 1, 1960, the entire present Doylestown Meetinghouse was ready for dedication. This congregation and their friends could then rejoice together.

Record of Henery S. Nissly, Kraybill Deacon

May 5, 1888. This day our preparation meeting was held for communion. Also five persons were received into church by baptisim: Aaron Groff and wife, Frank Kraybill and wife and Mrs. Jacob Hostetter, Florin. Jacob N. Brubaker and Henry E. Longenecker conducted the services. Preachers present: Peter Nissley and self.

May 6, 1888. Today we had communion. Jacob N. Brubaker and Ephraim Nissley conducted the service. Preachers present: Peter Nissley and David Brubaker. Deacon John Longenecker, Jacob M. Greider and self. Number of communicants, 136.

May 12, 1888. To meeting at Good's. Preparation day for communion. Five persons were baptized and received into church: Aaron Demmy and wife, Jacob Sheaffer, widow of Jos. Winters, Mary Landis and Agnes Fordney, six persons.

May 13, 1888. Communion at Good's. Martin Rutt, Peter and Levi Ebersole, Preachers; John Longenecker, Abram Martin, deacons. Numbers of communicants 184 (altogether about 200).

May 19, 1888. To meeting at Risser's: preparation for communion. Six persons were baptized and received into church, viz., Samuel Risser and wife, Frank Sproudt and wife, and Jacob Hess and wife. Preachers present: Jacob Mensch, Martin Rutt, Benjamin Lehman, and John Stauffer; deacon, Abram Martin.

May 20, 1888. Sacrament at Risser's. 140 communicants.

May 27, 1888. To meeting at Chestnut Hill. Preachers present: David Buckwalter, Levi Ebersole, H. E. Longenecker and Ephraim Nissley. Deacons: Jacob M. Greider and self. C.N.G. was expelled from the church membership for adultery. Meeting this forenoon: Brother Jacob Mensch from Montgomery County.

May 29, 1888. Here, preachers present: Benjamin Lehman (Mt. Joy Twp.). Martin Rutt, H. E. Longenecker, Peter and Ephraim Nissley, Deacon Jacob Risser.

June 3, 1888. Today was our regular meeting. Attendance good. Peter and Ephraim Nissley, Abram Martin and self. Old Mr. Wilson from Mt. Joy was announced as an applicant for baptism and membership.

July 1, 1888. Our regular meeting. Good attendance. Preachers present: Martin Rutt, Peter and Ephraim Nissley, Text: Titus 2. Our Harvest Meeting was announced to be held July 26.

July 8, 1888. At 2 o'clock p.m. our regular (8 weeks) Meeting at Florin. Attendance good. Preachers present: Martin Rutt, Peter and Ephraim Nissley and self. Text: Acts 16:30.

July 26, 1888. Our Harvest Meeting in a.m. Preachers present: John B. Landis, Benjamin Lehman (Mt. Joy Twp.), Martin Rutt, H. E. Longenecker, Peter and Ephraim Nissley; Deacons: John Longenecker, Jacob Risser and self.

July 29, 1888. Our regular meeting. Preachers present: John K. Brubaker, Peter and Ephraim Nissley; Deacons Jacob Greider, John Longenecker and self. Henry Witmer made open confession of misconduct and asked for forbearance.

August 16, 1888. Preacher John Shraag (from Dakota) had meeting this forenoon at Kraybill's. Preachers present: Jacob N. Brubacher, H. E. Longenecker, Peter and Ephraim Nissley; Deacons: John Longenecker and self.

August 19, 1888. To meeting at Chestnut Hill. Present: Martin Rutt, Adam Breneman and Ephraim Nissley, Jacob Greider, and self. Examination meeting announced.

August 26, 1888. Our regular meeting. Attendance Good. Preachers present: Jacob N. Brubacher, Peter Nissley and David Brubaker. Deacons: John Longenecker, Abram Martin and self. Examination meeting announced. Collection taken for sterotypes for new tune or hymn book. Received $11.75; given in care of Jacob N. Brubacher.

Sept. 6, 1888. To meeting at Chestnut Hill. Brethren Josiah and Abram Clemmer and wives from Montgomery County there. Present: John B. Landis, Benjamin Lehman (Manor), Jacob Newcomer and H. E. Longenecker. Deacons: Henry Shallenberger, Jacob Greider and self.

September 23, 1888. Our examination meeting. Brother Hershey from York County here. Present: H. E. Longenecker, Peter and Ephraim Nissley, Deacons: John Longenecker and self.

(To be continued)

The Byerland Historical Meeting

Rhoda Campbell Wenger

On May 7th, 1960 at 2:00 p.m. an Historical Meeting was held at the Byerland Meeting House in connecting with the placing of the Historical Plaque at the old log church.[1] This log church was built approximately 1755, and is the oldest known Mennonite Meeting House now standing.

The meeting was opened by the congregation singing "Faith of Our Fathers" and "I Remember Calvary." Bro. Daniel D. Wert led the devotional period, using Hebrews 11:39-40 and 12:1-29 as a Scriptural basis. He directed our thinking to changes. Just to live will bring changes. As Christians we should gear these changes to an unchanging God. "The kingdom of God standeth sure" (II Timothy 2:19). As Christians living in the present time we should live holy lives in submission to His divine will.

Then followed a prayer requesting that as we look into the past we may be guided into correct paths in the future.

The Lancaster Mennonite Conference Historical Society erected a plaque on the site where the Old Byerland Mennonite Meeting house now stands. Incidents such as that should not cause us to be proud; they should inspire us to live more Godly lives. Joshua 4: When the Israelites crossed the Jordan River on dry ground they were commanded to take one man of each tribe and each man was to carry a stone out of the river bed. These were to be a memorial to them and a means of teaching their children all that God had done for them in the past. This plaque should serve the same purpose for us today. It should cause us to remember the goodness—the greatness—and the faithfulness of our God, and be a means of teaching our children about God and the wonderful things He has done for us.[2]

The Early Byerland Community — Jacob T. Harnish

Jacob T. Harnish, who is 81 years old, guided our thoughts backward many years. The brick building, part of which still stands, encased in the present building, was built the year of his birth, 1879. The ground on which it stands was bought from the John Huber farm (now owned by Elmer E. Klaus), and is the same on which the stone church was built, although apparently not at the exact site.

The home in which he was born has in it a corner stone from an original house dated 1738. All these goodly things we have as our heritage, and for these we did not work. He reminded us of the Scripture which says, "Beware lest thou forget the Lord" (Deut. 6:12). We were urgently advised to serve and obey the Lord and to teach God and His precepts to our children. We as Christians were urged to teach our children obedience; — obedience to parents, obedience to authority, and obedience to God.

About the turn of the century most of the present farm land was cleared. The work in those days was strenuous and lasted from sun-up until sun-down. This brought physical exhaustion and need for rest. There was little free time to get into mischief. In comparison, the mechanism of today makes easier labor, the hours are shorter, but there also seem to be many more avenues for going astray.

The present day burial practices were compared with those of a number of years ago. They were so much more simple than today. Bro. Harnish's testimony was that he wished his own to be quite simple too.

Bro. John B. Harnish who was the father of John B. Harnish, Sr. now living at Marticville was minister when the speaker was a boy. At this time there was no bishop in the district. It was served by Bishops from other districts. Bro. Abraham B. Herr was the first Bishop in his memory chosen from this district, to serve therein.

As generations come and go let us keep looking to Jesus who is the author and finisher of our salvation.

The Meetinghouses of the Congregation — James H. Hess

In the last two hundred and ten years there have been four meeting houses to serve this community. The first one was a little log building built about 1755. One author gives the date as 1747 but no specific evidence is known at present.

Bro. James H. Hess who is the present owner of the old Boyer farm has old deeds to show that one-acre of land was given for the purpose of erecting a meetinghouse. After one-hundred years this house was no longer in use and it required a special act of the assembly of Pennsylvania to buy back this acre of land. Almost nothing is known about this church during the years of its use. How it was finished and how it was furnished are unanswered questions. Those of us who are now in the forties or nearing the fifties can remember an old lady, Eliza Hess Shenk, who remembers being told the following story of a funeral service which was conducted in the old log church. "Funeral services were being conducted for a small child. The minister in the course of his sermon referred to the corpse as a little lamb. A child in the audience on hearing him speak of lambs ran to the door and looked out to see the lambs. Not seeing any the child returned and said to its mother, "I don't see any lambs."

After it was no longer used for services, no one is certain just when a Mr. Lynes bought it from Benjamin Baer (Barr) and moved it to a tract of land which he had bought some distance to the east. He used it as a temporary dwelling until his own houe was erected. Then it was used as a wash house. In the fall of 1949 the late Charles Rineer, who was then owner of it, gave it back to the Byerland congregation. On November 10, 1949 it was moved to its present location. Many of the men who were members at Byerland helped in this project. The upkeep of the building is such that it is no longer deteriorating, but I personally would like to see it restored more nearly as originally used.

Very little is known about the second church. It was a stone building erected in 1848. Nor is it known why it was serviceable for only 31 years; it probably was too small. Evidently it was a building with a high peaked roof. Some of the stones are in the foundation of the present building. Some of the door frames and window frames were used on the farm recently owned by Christ Harnish, Sr. This church stood on the plot of ground which is at present Byerland church property and was bought from John Huber who then owned the adjoining farm.

The Byerland Plaque.

The third building, made of dark red brick, was built in 1879. The bricks for this building were made in the nearby village of Marticville. Originally the building was without lights and heated by four stoves, two in the main auditorium and one in each ante-room. About 30 years later kerosene lamps were installed. These were replaced by electric lights from a Delco electric plant and later from the power line. The four stoves were replaced with a pipeless furnace which was installed in the basement. This basement, however, had to be dug out from underneath the building, for there was no cellar under it. This was all done by hand labor and gave sufficient space only for the coal, the furnace, some room to tend the furnace, and an inside and outside entrance. Thus it served the congregation for 74 years. The last service held in this church was April 12th, 1953 with 221 persons present.

Bro. Maris W. Hess gave the sermon.

The following Monday work began on the fourth building. During the rebuilding program, services were held at the vacant Mount Hope school. Much of the work on this building was donated labor by members of the congregation. The opening dedication was planned for November 8th, 1953 but had to be postponed because of a heavy snow storm. The first services held in this present building was a preparatory service on Saturday evening, November 14, 1953 with communion the following Sunday. The building was completed by November 24th, and the dedication followed on Thanksgiving day, November 26, 1953.

The parts of the first brick church which are visible to the naked eye are some window panes and slate on the roof. There are a few old benches used in the Sunday School rooms and the old pulpit is in one of the class rooms.

At present we are thankful for this building as a place in which we can worship God in spirit and in truth

Byerland Church Leaders — Ira D. Landis

Bro. Landis very ably guided our thinking as he discussed some of the known early church leaders of our community. For the second time this afternoon we were thinking on some of the truths contained in Joshua, chapter 4. Meetings such as this are held so "that ye might fear the Lord your God forever."

In thinking of early leaders Bro. Landis suggested to the Byerland group now that the old church has been moved to its present site perhaps the next move should be to move the gravestones of our ancestors Hans and Magdalena Hess and others from their present place in a neglected, deteriorating cemetery to the present Byerland cemetery. This would be a good way to preserve such valuable ancient markers and show regard for the memory of our pioneers.

The land in this area was obtained in 1717 but not patented until 1739, and later. During this very early period there was no Byerland district but the ministers and bishop served both the Hans Herr group and our group. One of the earliest of these was Melchior Breneman, who apparently was ordained before coming to America. He was a bishop. Hans Burkholder apparently was the first bishop for the Mennonites of this area. Charles Christopher and John Herr were the ministers and Jacob Boehm, the Deacon in the Byerland-New Danville area while the first churches, (Byerland and New Danville) were being built. There is record of their being responsible for most of the legal transactions for this work. Jacob Boehm in Germany became a Mennonite. His son, Jacob Boehm (Jr.), who married Barbara Kendig, came to Conestoga, and was both a blacksmith and a deacon. He was the father of Martin Boehm who was first, minister, and then ordained bishop in 1761. After only a few years as Bishop he became entangled in spiritual problems, leaning toward a group much more emotional than his fellow-Mennonites. He left the Mennonite church and formed first, one group, and then joined another. His remains are in the cemetery of the present Boehm's Methodist Church. Martin Boehm had a son Henry who became a Methodist minister.

Jacob Brenneman was a minister who served our churches. Henry Curley was another of the early ministers. The Harnishes of this area are some of his descendants.

The afore-mentioned John Herr was a grandson of Hans Herr who had settled at Willow Street, and he was one of those who preached at Byerland in the first days of the old log church.

To date there appear some gaps in this list of ministers and some of whom we have their name only and can find no other details. Some of these men are John Shenk, Sterneman, and Meyer who was a deacon. An old record of a visit made to New Danville then known as "The Stone" church says that at the time of this trip, they visited at Preacher John Shenk's house and Jacob Hostetter's who was a grandson of the Jacob Hostetter who had settled at Engleside. Preacher Sterneman and Deacon Meyer, we have not located yet.

Henry Shenk of Conestoga Township was the next Bishop to actually live within the present Byerland District. He was ordained June 5, 1843 and served until his death on the New Danville pulpit, October 22, 1865. He was followed by Joseph Burkholder (Sept. 21, 1804-July 3, 1875), a great grandson of Pioneer Ulrich Burkholder of Lebanon County.

The next from this area were Abraham B. Herr (Aug. 21, 1845-Apr. 11, 1925) Henry W. Nauman (Mar. 30, 1910-July 9, 1956) and David N. Thomas (b Apr. 16, 1919).

Since the time of the Stone Meetinghouse at New Danville, the records are more accurate. Jacob Breneman (Sept. 28, 1786-May 2, 1868) and John Huber (Mar. 5, 1791-Jan. 20, 1861) were co-ministers for the Byerland circuit. Ordinarily they possessed a multiple-ministry. Martin Miller (June 4, 1798-June 11, 1880), grandfather of Joseph Miller Sr., was another of our ministers. Then followed John B. Harnish (May 14, 1829-May 22, 1909) and Jacob Thomas (Sept. 28, 1849-Dec. 14, 1939). The latter was a grandfather of Bishop David N. Thomas. Then Aaron Harnish (Oct. 17, 1856-Oct. 15, 1938) served, followed by the present Maris W. Hess (b Dec. 12, 1892) and James H. Hess (b Dec. 2, 1911). The present Deacon is Howard M. Eshleman (b Mar. 1, 1893).

In closing Bro. Landis reminded us that we are still here to proclaim the same faith as those who have gone before. God is as mighty now as anytime before.

The chorister, Walter B. Groff chose #446, written 750 A.D. in **The Church and Sunday School Hymnal.** This was followed by a German hymn, "Jesu, Jesu, Brunn des Lebens," taken from Ein Unparteyisches Gesangbuch, used in the old church. This copy was given to the church by Abraham Miller in 1805.

The closing prayer was offered by Jacob T. Harnish.

Footnotes

1. An appropriate marker was purchased and placed at an appropriate spot in front of the old meetinghouse a few days prior by the Byerland congregation. For more details on Byerland cf. **Out of the Silent Past,** 1950 by Rhoda H. Campbell.

2. The moderator, J. Paul Graybill, gave us this meditation.

Ministers

The figure of Aaron and his sons may properly be understood according to the Spirit, to mean the ministers of Christ who preach his Word and proclaim his gospel must be washed with the pure water of the Holy Ghost and sprinkled with the precious Word of the spotless Lamb Jesus Christ who offered Himself for us (Heb. 10:18-22; Jno. 1:29; I Pet. 1:22, 23), first on the right ear, that the ears of their understanding might be opened to hear what God speaks to them; secondly on the thumb of the right hand (Heb. 12:12, 13) that they may lift up the hands of God (I Tim. 2:8), and thirdly on the great toe of their right foot, that they may walk uprightly before the Lord in the way of righteousness. They must be clothed with Christ Jesus (Rom. 13:14; Gal. 3:27; Eph. 4:24; 5:5; 6-11), girded with the band of love and truth, adorned with the pure linen of righteousness(Rev. 19:8), the Urim and Thummim and the twelve precious stones must be hung upon them, that is they must have the treasure of the Word of God in their hearts, for they are the ministers of the Lord (Gal. 4:14-17) unto the spiritual Israel, to teach Jacob the law of God and Israel his judgments (Deut. 33:10). The mitre with the gold crowned frontlet is upon their head that is, they rightly divide the Word of God between the Old and the New Testaments, between the letter and the Spirit, with a clear understanding of the mystery of godliness (Mt. 13:52; I Tim. 3:9; Eph. 6:19). —Dietrich Philip, Hand Book P. 385.

The Weaverland Tour, April 23, 1960

Ira D. Landis

The day was ideal. The spring, the latest in forty years, with Easter on April 17th, limited our group to fifty interested and not disappointed researchers for historical lore. From the Weaverland Meetinghouse at 2 P.M., Chester C. Graybill led us first to the Union Grove Saddlery and home of John W. Weaver. John W. Weaver and Anna Nolt were married in 1891 and located herein. In 1895 he went to Lancaster and bought six **Conversation of Saving Faith** and six Hymn Books to sell in connection with the saddler business.[1] By 1897 he was associated with the Mennonite Book and Tract Company and in September of that year issued **The Book and Tract Messenger** (one issue only), and some books were marked Union Grove in the imprint in the years following. The home and shop are still extant. "Despise not the day of small things." This is now the Weaver Book Store at Blue Ball and the large one at 40 E. King Street, Lancaster, in its fourth city location.

To the east of the town of Union Grove in a field, a distance from the present Lichty Meetinghouse is the old Zimmerman Cemetery. Christian Zimmerman and his wife Mary Z. Martin sold a tract on their farm on a slight elevation to (Bishop) Jacob Zimmerman of the same place, yeoman also. "It was for the special use and purpose hereinafter mentioned and no other, namely for the sole and exclusive use and occupancy as a burying ground or cemetery for the Mennonite Society in the surrounding district or neighborhood, to entomb or bury their dead in, after the usual rites and ceremonies of the said Mennonist Societies. And it shall be the duty of the said Trustees or Successors at all times forever hereafter to cause said cemetery lot of burying ground to be well and safely impaled or enclosed at the cost and expense of the neighboring members of the said Mennonist Society and to prevent any and every other use to be made on said lot or premises." (Provision is made for nonfeasance in office). A private road is guaranteed for ingress and regress "doing in all respects as little damage to the crops on the grounds of the said Christian Zimmerman." This transfer was made Mar. 17, 1845.[2]

In this well kept God's Acre are some of the mortal remains of the pioneers of this community, ancestors of some accompanying, as well as spiritual leaders of the Valley Mennonites:

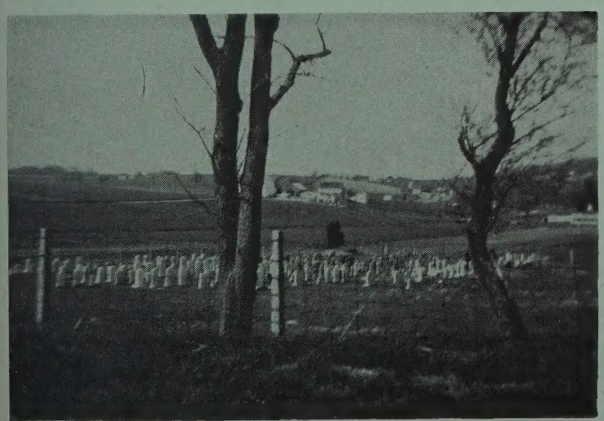
Hans Zimmerman (1720-1786) and wife, Anna Weber (d 1784), daughter of pioneer Henry Weber.[3]

"King Christian" Zimmerman (d 1789) and wife, Barbara (d 1784).[4]

"King Christian" Zimmerman (Mar. 2, 1753-Mar. 28, 1826) and wife Barbara Weaver (May 25, 1764-Feb. 8, 1835). The latter is a daughter of John of George).

"King Christian" Zimmerman III (Jan. 10, 1793-Jan. 21, 1869) and wife, Maria Z. Martin (May 12, 1796-May 1, 1875) dau. Peter Martin-Anna R. Zimmerman.

"King Christian" F. Zimmerman IV (Aug. 18, 1834-Apr. 20, 1900) and wife, Mary Martin (July 9, 1840-Sept. 25, 1908) dau. Jacob Martin-Elizabeth Weaver.



The Zimmerman Cemetery near Lichty's.

Bishop Jacob Zimmerman (Apr. 4, 1822-Nov. 4, 1908) and wife, Catherine Zimmerman (Aug. 22, 1827-Jan. 23, 1889) dau. King Christian III.[5]

Pre John M. Zimmerman (July 22, 1829-May 3, 1903) and wife, Maria Kurtz (Dec. 5, 1830-July 9, 1906).[6]

Henrich Sauder (Jan. 14, 1755-Mar. 14, 1827) and wife, Barbara (1766-Mar. 26, 1826).[7]

Pre Jacob Newswanger (1782-Nov. 3, 1835) and wife, Barbara Horst (May 2, 1791-Feb. 20, 1863) dau. David Horst-Anna Weaver.[8]

Joseph Shirk (Jan. 30, 1820-Aug. 19, 1902) and wife, Esther Horning (Apr. 10, 1826-Dec. 8, 1901); s Peter Shirk and Sarah Sensenig.[9]

Pre Christian Shirk (Aug. 9, 1796-May 19, 1870) and wife, Elizabeth (May 8, 1804-Apr. 9, 1862).

Pre Emanuel Newswanger (Sept. 13, 1832-May 28, 1905) and w Susanna S. (July 6, 1835-Aug. 19, 1908) dau. Peter Sauder-Esther Hoffman.

Pre Christian Shirk Sr. (Aug. 9, 1796-May 19, 1870) and w Elizabeth Hoffman (May 8, 1804-Apr. 9, 1862).

For our next stop we followed the Bowman boys of Lampeter to Alleghenyville, Brecknock Township, Berks County. After the father Wendell died in 17353, about 1740, his sons, Christian, Peter and Jacob, moved twenty-five miles northeast to the Allegheny Creek Valley, led hither by Indians under the guidance of the Lord; they farmed and built mills prospering financially and spiritually. With a congregation as early as 1760, they had a cemetery by 1754. The sandstone markers, many with but two initials and a year or two, some illegible, give a mute story of the victories and defeats of many lives. The sandstone meetinghouse was built in 1855. Pre Joseph Bowman (1766-1849) preached under the Witness Tree, a big mile to the east, in 1816 his farewell message to Allegheny and took a large part of the congregation, thirty families **in toto**, to the wilds of Upper and West Canada, now called Ontario. This almost wiped out the prosperous Mennonite community of Allegheny. But it grew sufficiently for the meetinghouse, now used only every four weeks in summertime, to be necessary.

Here is, on the lands of Henry Weber, this small, but for its time and now, sufficiently large, solemn dwelling in this serene spot. The pulpit, one step up, had a singing table in front, and the benches arranged somewhat around the pulpit, with an ante-room on the end opposite the pulpit, but with two doors on the west side for entering. The comfortable seats have only a rail at shoulder height. The lines were scored for the singers around the table. The entire service was in German, for this was the language of Heaven. Indeed, "Und Gott der Herr rief Adam, und sprach zu ihm: Wo bist du?" (Gen. 3:9a).

In this well kept cemetery adjoining are the cream of the early Mennonite settlement hereabouts in Brecknock and Cumru Townships:

Pre Christian Bowman (Aug. 13, 1724-July 25, 1790) and wife Elizabeth Oberholtzer (Aug. 27, 1724-Feb. 2, 1791), dau. of Jacob Oberholtzer.[10]

Jacob Bowman (Sept. 23, 1722-Mar. 1770) and wife, Veronica.

Peter Bowman (Sept. 1726-1806) and wives S. B. (d 1775), Anna Sprigel and "Die Alt Betty," Elizabeth (Feb. 14, 1757-Sept. 24, 1832).

Peter Eshleman (1683-1754) and wife, Magdalena (d 1766).[11]

Jacob Eshleman (1722-Jan. 1, 1762) and wife, Elizabeth (who later married Abraham Neidy).

Peter Eshleman Jr. (1724-1808) and wife, Elizabeth (d 1807).

Pre Benjamin Horning (1823-Nov. 3, 1903 and wife, Lucetta Ziemer (Nov. 8, 1824-Nov. 16, 1900).[12]

Wendel Bowman (of Christian) (Feb. 25, 1758-Nov. 20, 1842) and wife, Marie Huber (May 20, 1760-Apr. 20, 1816).

Henry Weber (Deacon) (1752-1827) and wives, Maria Huber (1758-1797) dau. Martin and Magdalene Huber, and Elizabeth nee Huber Bowman, widow of Christian Bowman, d 1827.[12a]

Henry Weber (Deacon) (July 17, 1794-Jan. 16, 1873) and wives, Elizabeth Bowman (July 31, 1790-Sept. 11, 1827) dau. Wendel Bowman-Maria Huber, married Oct. 20, 1816, and Veronica Gehman (Sept. 4, 1805-Feb. 12, 1894), married June 8, 1828, dau. Christian Gehman-Barbara Kurtz.

Our next stop is the friendly home of Pre Paul Z. Martin near Adamstown, but in Berks County also. This was once the home of Bishop Jacob Moseman (Apr. 17, 1795-July 13, 1876), the great grandfather of Bishop John H. of Goshen, Indiana. Jacob Moseman was ordained in Baden, Germany, in 1822 and 1825.[9b] He came to Weaverland in 1852 to nearby Benjamin Weaver (1772-1857). By '55 he was north of Bowmansville, where Sallie Horning now lives and by 1857 here, where he aided effectively with his spiritual, oratorical powers in the Bowmansville District. He obtained his deed to this farm in 1865 and April 20, the same year, the log house burned. In 1874 he sold this farm and retired in Lancaster, where his son Philip lived.

We now chanced on the same spring that Hans Groff found about 1717 north of Groffdale on Route 23, Eli Groff Wenger, sisters and mother, live and farm the tract around to-day. This marvellous spring sends more water from its source in as short a span than any in Lancaster County. Little wonder that Hans Groff decided to locate a half mile down stream.

The Groffdale Brick Cemetery, started by Pre Henry Landis of Hammer Creek and Manheim Township and wife, Veronica Groff, when they sold the first part of this God's Acre to the Groffdale ministry early.

The Hans Groff Monument recalls that he "came from Switzerland in 1696. Settled at the head of Groff's Run. Purchased 1419 Acres from the Penns at 141 £ 18 s equal to $686.80. Built a log cabin on the old Groff farm in 1717. It includes this property."

Another monument of 1928 erection states that Hans Huber (1670-1750) was an early Swiss settler in Earl Township, where he and his wife, Margaret Koch, Swiss Mennonites, took up 200 Acres of land in 1717. It memorializes also his grandsons John Huber (1723-1791) and wife Margaret (d 1784) and Martin Huber (1725-1785) and wife Magdalena Musser (d Sept. 29, 196). He was on the east end of present Bareville to the south of Hans Groff.

Another special marker is placed to Joseph Horst, a 1730 immigrant with his mother Barbara and brothers Michael and Peter. Michael and the mother went to Lebanon County, Peter settled in the Pequea and is buried in the Horst Cemetery on Cat Tail Run. Joseph remained in Groffdale and is buried here. So also is his son Christian, married to Susanna Nolt.

Amongst the hundreds buried herein are Bishop Christian Burkholder (June 1, 1746-May 13, 1809)[13] and wife, Anna Groff (d 1795); Deacon Abraham Burkholder (Nov. 27, 1768-June 15, 1840)[14] and wife, Catharine Eby, (Oct. 30, 1771-Mar. 4, 1856), sister of Bishop Peter Eby; Bishop George Weber[15] (Feb. 22, 1818-Jan. 23, 1883) and wife, Maria Wenger (Sept. 16, 1821-Sept. 29, 1882); Bishop Samuel S. Bauman (Apr. 23, 1823-Jan. 17, 1902) and wife Suzanna Martin (Mar. 2, 1826-Dec. 22, 1893) of the Pike Church; Pre Elias Nolt (Oct. 13, 1824-Mar. 16, 1900) and wife, Magdalena Martin (Oct. 7, 1825-Sept. 6, 1894); Pre Joseph Wenger (Aug. 30, 1766-Feb. 17, 1851) and wife, Maria Horst, dau. Joseph Horst-Mary Groff (Nov. 12, 1767-Sept. 18, 1831); Pre Joseph Wenger (Aug. 31, 1829-Nov. 6, 1907)[16] and w Elizabeth Musser (Jan. 30, 1831-Aug. 30, 1903) dau. of John; Pre Banks Winey (Aug. 4, 1858-Apr. 7, 1918) and w Mary L. Shellenberger (Dec. 10, 1855-Sept. 15, 1915); Bishop Noah H. Mack (Feb. 1, 1861-Oct. 31, 1948) and wife Elizabeth F. Sensenig (June 5, 1859-Feb. 2, 1938); Deacon Michael W. Nolt (Sept. 27, 1839-Dec. 3, 1933) and wife, Amelia L. Landis (June 18, 1842-Sept. 15, 1897).[17] Amanda Musselman (Oct. 17, 1869-June 17, 1940) etal. It could be that Martin Groff (d 1759) and Christian Wenger (d 1772), the first ministers following Hans Rudolph Nagele's[18] declension, could also be found unmarked herein.

Now back in the beautiful Weaverland Valley, on the straight line between the original Henry Weber and David Martin tracts, where each gave 20 perches for the first Weaverland Mennonite Cemetery. In 1947 a monument was raised for David Martin, Pioneer. He was born in Switzerland in 1691, an immigrant of September 30, 1727, d Nov. 10, 1784. His father, Andrew Martin, is buried alongside this marker.

Herein, in many cases, without markers we undoubtedly have the following:

George Weber (d 1772) and Barbara Good (d 1782) dau. of Peter.

Henry Weber (1690-June 1745) and w, Maudlin Kendig (d 1758) of Lampeter Jacob.

Jacob Weber (d 1747) and w, Anna Bauman (d 1777), dau. Wendel Bowman of Lampeter.

Henry Weber (Dec. 25, 1731-Feb. 13, 1820) and w, Magdalena Rutt (1732-Feb. 16, 1804).

Henry Weber (Apr. 1736-Mar. 20, 1826) and w, Eva Hershey (Jan. 1747-May 7, 1809).

Henry Weber (Nov. 4, 1737-Sept. 12, 1787), w Elizabeth (Aug. 26, 1742-June 1815).

David Martin (1691-Nov. 10, 1784) and wives, Barbara Herr (d Aug. 6, 1742), Anna (d 1759) and Elizabeth Miller (d 1774).[19] Etal.[20]

The second Weaverland Cemetery near the present Frame Meetinghouse was started April 12, 1792 when Jacob and Catharine Weaver gave 80 Perches to Pre Henry Martin and Deacon Henry Weaver (d 1827 in Allegheny). (2) Henry Martin, son of David and wife, Leah, on March 28, 1853 sold 66 P on the South of (1) above, to Pre Tobias Wanner and Elder Henry Martin. (3) Heirs of Henry Martin on June 1872 sold 111 P to Pre Tobias Wanner and Deacon Daniel Burkholder on the North of (1). (4) John S. Martin and Jamima on Dec. 3, 1880 sold to Pre Jonas Martin and Elder Daniel Burkholder. (5) Samuel Rutt and wife, Anna, sold Mar. 16, 1897 a tract to Jonas H. Martin, Bishop, Menno S. Zimmerman, Pre, and Daniel S. Burkholder, Elder, the present Frame Meetinghouse Grounds. (6) On June 4, 1929 Benjamin F. Weaver and Lydia Ann (w) sold 3 A for the Third Weaverland Cemetery to John M. Sauder, Bishop, I. B. Good, John W. Weaver, B. Frank Martin, George N. Good, Preachers, Samuel D. Martin and Harry E. Sauder, Deacons.

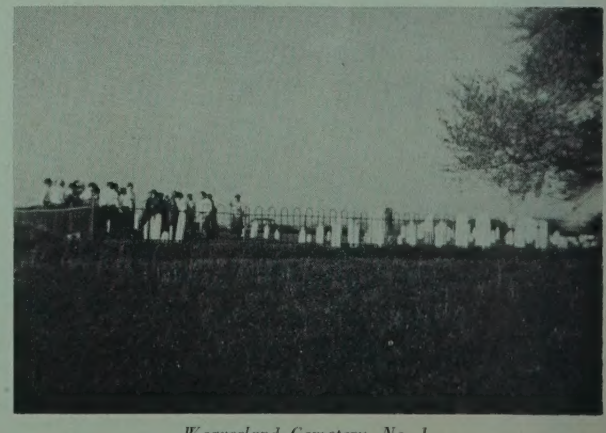
The ground of Cemetery No. 2 was levelled and the tombstones were lined up by the Trustees of both groups on May 22-24, 1923. The Trustees of the Cemetery No. 2 were Barton Z. Martin, Isaac G. Sensenig and Edwin Martin and for No. 3 were George Zimmerman, Isaac W. Horst and David M. Martin at that time. About three thousand burials in the three cemeteries are here today.

On this cemetery are Lame Tom Hollinger, Isaac Martin at the Spring, Hill John Sensenig, Saw Mill Henner Martin, Stranger Abraham Brandt, Merchant John S. Weaver, Isaac Martin at the Cross-Roads, Mill Isaac Martin, Blind Johnny Wenger, Henry Musser at the Pike, etc.

Among the many: Bishop Henry Martin (June 21, 1741-Apr. 27, 1825) and wives, Anna Burkhart (Feb. 8, 1745-1762) and Mary Frankford (Jan. 27, 1745-Jan. 16, 1813).

Elizabeth S. Martin (Nov. 12, 1812-Sept. 28, 1831) who was thrown from a horse to her death, when returning from church, where she made application for church membership that morning.[21]

Moses Imhoff, an orphan boy, probably the first burial in this cemetery in 1791, was cared for on an adjoining farm. His real name is unknown, but since he died in the yard of this farm, he was called Imhoff.



Weaverland Cemetery, No. 1.

M. G. Weaver, Conference Historian (Nov. 10, 1859-Mar. 25, 1935) and wives Angeline Renninger (Oct. 9, 1861-Oct. 1, 1894) and Elizabeth Martin (June 22, 1862-June 28, 1939).

Bishop Jonas H. Martin (Jan. 15, 1839-July 3, 1925), wives Sarah Witwer (Sept. 28, 1845-Apr. 17, 1889) and Annie Wenger (Dec. 18, 1852-Aug. 6, 1927) and four small children.

Samuel H. Musselman (Oct. 24, 1855-July 3, 1925) and w Annie Zimmerman (Feb. 23, 1858-Mar. 14, 1926).

Abram K. Diener (Sept. 15, 1842-Mar. 11, 1911), w Magdalene Shirk (July 31, 1840-Sept. 20, 1921).[22]

Pre John W. Weaver (July 4, 1870-Feb. 8, 1944), w Anna M. Nolt (Aug. 26, 1868-Aug. 5, 1946).

Bishop Benjamin Weaver (Nov. 27, 1853-Sept. 3, 1928) w Barbara G. Sauder (July 7, 1851-Apr. 30, 1916).

Anna Weber, w of George (Nov. 12, 1766-Apr. 3, 1816) s Hans of Jacob (once in Erie Co., N. Y.)

Abraham M. Brubaker[23] (July 26, 1828-May 25, 1914) and wives Fanny Gehman (Nov. 12, 1825-July 3, 1865) and Mary Sauder (Oct. 23, 1837-Nov. 24, 1910).

Caderina Souderin, w John (Feb. 28, 1779-Dec. 3, 1821).

Casper Sauder (Jan. 14, 1766-Jan. 20, 1816).

Pre Abraham Martin (May 14, 1799-Aug. 18, 1889).[24]

Pre Samuel B. Witmer (Jan. 23, 1862-Apr. 15, 1909) and wife Annie B. Souder (Mar. 7, 1859-May 29, 1936).

Pre Frank Hurst (Oct. 30, 1863-Sept. 13, 1940), wives Lizzie Gehman (Jan. 23, 1866-May 6, 1888), Lydia W. Horst nee Martin Hollinger (wid.) (June 20, 1862-Mar. 6, 1936) and Martha Fiandt (Oct. 3, 1869-Jan. 16, 1944).

Pre Tobias Wanner (Nov. 4, 1813-Sept. 13, 1887), w Esther Weaver (Aug. 12, 1807-Apr. 28, 1884), a great grand dau. of George via Samuel Sr. & Jr.

That was a large half day, interesting and profitable for all. Indeed, it was a look-in, where many would not stop to meditate, until too late. We reflect:

They labored long, they suffered much,
Yet in distress they felt the touch
Of him alone who knew and cared,
And who, in all their sorrows, shared.

They suffered much, but not in vain;
Their chastening brought eternal gain,
Their bodies in the earth repose,
Their souls are free from cares and woes.

Their faith should in our hearts evoke
A stronger and a brighter hope,
A challenge to our strength and zeal,
Life's truest purpose to reveal.

So may they sleep their last long sleep,
While tombstones silent vigil keep;
May we press on with greater zest,
Because their lives have stood the test.

—H. M. Hoover

Footnotes

1. Cf. Mennonite Yearbook 1945 pp. 24-26.

2. Cf. B 7 274; U 6 544 Lancaster Court House Deeds. George G. Sauder directed us over this historic spot.

3. Strassburger-Hincke: Pennsylvania German Pioneers I 78-80, of entry Sept. 21, 1732 has a Hans Zimberman, 30, a woman Barbil and a son Hans. Could the father be the Hans Zimmerman of Cocalico and the boy the head of the Earl Township Zimmermans? I prefer this. Or is it the Hans Zimmerman of October 8, 1737 Ship List? Cf. Ibid Pp. 188, 191, 192. The marker says "A native of Europe."

4. Christian Zimmerman was a common name in their European home. On this farm were five in line. Christian F., the fifth is living at 2179 Old Philadelphia Pike, Lancaster, for some years. Four of them were titled "King Christian." Pre Samuel S. Horning resides here now.

5. This Jacob was "a thick set man, who wore his long hair, parted in the middle. His face was round and fat. His coat was of the plainest style. He was easily overcome by his emotions, and shed many tears in almost every sermon he preached." He lived along the road, west of this Zimmerman Cemetery, where Reuben Hurst now lives. He was ordained to the ministry in 1812 and Bishop-assistant to Henry Martin in 1815.

6. Due to "white swelling," he lost his one arm at 17. He lived near Churchtown. He was ordained on March 6, 1883 for the Weaverland circuit. He was the only Weaverland minister left in the old church after the 1893 Division.

7. This Henrich Sauder settled due south of the Zimmerman Cemetery. George G. Sauder owns the farm now.

For family cf. History of the Bishop John M. Sauder Family and Related Groups, George G. Sauder 1956.

Jacob Sowter in 1737 left a widow Ann (J 1 229 Wills; A 3 290) and at least a John, Mary w John Rohrer and Susannah, w Martin Funck. John obtained the Homestead in Lampeter and by will (F 1 66): Benedict, Benjamin, the 125 ¼ Homestead on Strasburg-Lampeter line; Jacob, the Lampeter Home Farm, David, 139 ½ A 14 P in Leacock, Joshua, Strasburg dsp 1797 (S 3 139), Mary w David Miller, Elizabeth, Anna w John Spentz, Susanna w David Huss and Esther dsp 1789.

A Rudolph Sauter had a Donegal property confirmed from the Logans July 17, 1760 (F 368) and made will Aug. 82 ,1778 (TT 12, 21) noting children: Magdalena w Jacob Saddler, Christian, Susanna w Christian Stoner, Elizabeth w George Klopper and Barbara w Jacob Klaus.

Strassburger-Hincke I P 660 gives an immigrant Henry Sowder Oct. 21, 1754.

Casper Sauder and Catherine of Manor Township (Cf. KK 303) in 1788 bought the Jacob Weber farm, west of the Frame Meetinghouse. Jacob Jr. and Catherine consummated the sale (A 9-549). Their family (P 6 30) was: Ann, w David John, Catherine w John Burkholder, Esther w Jones Burkholder, Christian, Jacob and Emanuel. He was a brother to Henry of the George G. line. He came from Manor Township.

8. Pre Jacob Newswpanger was ordained in 1815 for the Weaverland circuit. He was a grandson of Pioneer Emanuel Newswanger of Caernarvon, where he also lived. He was the father of Pre Emanuel Newswanger.

9. This was the ingenious inventor on an adjoining farm to Bishop Jacob Zimmerman. He invented the grain cradle, a computing scales, an automatic car coupler, a repeating rifle and a sewing machine. For one dollar he computed for the engineers, how to bore through the Alps to construct the famous $12,000,000 Gotthard Tunnel, connecting Switzerland and Italy. As he lives, so he died. Cf Mast and Simpson, The Annals of the Conestoga Valley, Pp. 343-347, 548-560; Pastoral Messenger, Jan. 1947, Pp. 3, 4 on Allegheny congregation.

9a. Moses G. Gehman gave the story of this community to the tour group.

9b. Cf Herald of Truth Sept. 1876 P 159. His wife, Magdalena Frey (May 28, 1802-Dec. 5, 1868) was born in Walldorf, Meiningen, Germany. She died in Brecknock and is buried there (Ibid Jan. 1869 P. 15). He is buried in the Mellinger Mennonite Cemetery, E. Lampeter Township.

10. Cf. Waterloo Historical Society (Ont.) X 1922, Pp. 225-247.

11. Peter Eshleman was the Pitter Eslman of the Aug. 28, 1733 Shiplist, aged 50 at the time. Strassburger-Hincke I 116. Cf. Fayette Eshleman Genealogy, Book "Peter" in the Lancaster County Historical Society.

12. Bentz Horning, the 1750 Pioneer settled here (Cf. Strassburger-Hincke I 428). Pre Benjamin, a fluent preacher was a descendant via Paul-Joseph: Joseph Horning (1798-1876) and w Veronica Musser (1803-1889).

12a. Henry Weber, a Deacon in Weaverland bought the Eshleman Homestead, east of the Allegheny Meetinghouse. He, his Deacon son Henry and generations since, have kept it in the Weber name for more than a century and a half. This was the late home of Aaron M. Weber, now Floyd Weber.

13. Cf. Bishop Christian Burkholder, Ira D. Landis, Mennonite Quarterly Review, January 1940.

14. Abraham, a son of Bishop Christian, was ordained as a minister, but served as Deacon at the three meetinghouses of the Groffdale District.

15. Bishop George Weber, the second child of Isaac Weber and Catherine Weaver was an uncle to Bishop Benjamin. He was a strong leader, who sympathized with and partially laid the foundation for the Jonas Martin division. He lived in the Groffdale area and later near Earl Union Schoolhouse.

16. Pre Joseph Wenger was a grandson of the first Pre Joseph. He was killed on the Downington and Lancaster Railroad tracks in returning from a Weaverland funeral. Cf. M. G. Weaver, History of Lancaster Mennonite Conference in loco.

17. You might want to see also Peter Summy (Jan. 13, 1751-May 27, 1791) and wife Mary Dietrich (Apr. 22, 1753-June 22, 1828); Arthur T. Moyer (Nov. 22, 1890-Jan. 25, 1924), our first local missions martyr on the Welsh Mountain; John S. Musselman (June 6, 1881-July 11, 1913) s John H. and Lizzie Musselman, who was engaged to Fannie Hershey (later Mrs. George J. Lapp) of Manheim, who was appointed to the India Mission Field or many other of the 2000 burials herein.

18. Hans Rudolph Nagele signed the Reist-Amish division, later came to this country, settled in Groffdale, the first minister for this rustic flock, but soon joined the Ephrata Seventh Day Baptists for most of his days in America.

19. Cf. Of Martin Kin Somewhat in Vol. I, No. 1, P. 1 of this Journal. A monument has been erected by descendants.

20. Cf. Joseph S. Martin Family History, Eli D. Wenger, 1956 P. 8.

21. On the marker of Johannes Scherch (Mar. 7, 1746-Feb. 20, 1826) you will find:

Affliction sore, long time he bore,
Physician's art was all in vain;
Till Christ did please to give him ease,
And free him from his pain.

22. Abraham K. Diener's father Christian the immigrant is buried in a private cemetery east of Churchtown. He had offered his East Earl Farm for a Children's Home site when they finally located at Millersville. He was a steward for a short time at the Old Peoples Home at Oreville.

23. Abraham M. Brubaker, the druggist, who lived where J. Paul Graybill now resides, edited the Conference meeting calendar for some decades during the last century.

24. Pre Abraham Martin who was a son of Abraham Martin and Fronica Sauder of the fourth generation, prepared the Conference Meeting calendar from cir. 1854-cir. 1880. Ezra Burkholder at Fairmount printed it. His first wife and mother of the five children, Elizabeth Horst is supposedly buried at Groffdale and his second wife Anna Hostetter (Mar. 30, 1794-Mar. 20, 1874) at Metzler's cemetery.

Footnotes (Continued from page 16)

after the Mar. 26, 1888 deed (A 13 460). It was used until 1920. In 1928 Phares Getz, Abraham Hess and Martin Steffy sold it to John Stoltzfus, Jacob Blank and Isaac Glick, Trustees for the Amish. It is now called "The Weavertown Amish Meetinghouse."

10. John G. and Fanny Stauffer on Feb. 19, 1849 made the Eby Cemetery, west of Monterey, possible. So that those burying there would have meetinghouse facilities, Henry E. and Mary Eby on Sept. 26, 1860 transferred to Christian Rupp, Joseph Myers, Rudolph Gunkle and Christian Wenger adjoining land to build "The German Baptist Church of Upper Leacock Township" on 100 perches adjoining the graveyard. (A 9 334). On February 14, 1948, it was sold to the Mennonites for "The Monterey Mennonite Church." (E 13 221).

Early Eby cemetery burials were Jacob Eby (1696-May 25, 1794); John Hershey (1795-1807); Maria w Peter Eby (Dec. 18, 1730-Aug. 18, 1811); Christian Eby (1780-1827); Abraham Eby (1768-1832) and w Esther (1771-1832); Peter Eby (May 13, 1754-Jan. 11, 1835); George Miller (Sept. 1782-May 1857) and w Mary (1779-1856); Jacob Eby (Jan. 7, 1794-Apr. 30, 1853) and w Mary (1779-Aug. 1856).

11. Cf. History of Lancaster County Court Ellis and Evans Pp. 914,915.

12. Cf. Lancaster Court House Wills J 1 338.

13. Deeds P 3 348.

14. Deeds 3 266.

15. Deeds W 3 582.

16. Deeds F 5 263.

17. In 1817 (Deeds 15-14) John King sold David Groff and Jacob Denlinger, near latter's home a tract. The Directors were obligated to call at the school every three months when "the school is taught and see that the proper regulations are kept by the teacher. A public notice of three advertisements at the most public places in the neighborhood" were necessary prior to the January 1 annual election. There shall be three Trustees. The property with its improvements by 1862 shall revert to John King.

18. Cf. Landis Family Book Sec. I 176-180. The Mill Creek Fulling Mill started in 1810 with a carding mill. Shortly a dyeing house was added. By 1841 his son David took charge, over-enlarged the woolen mill in 1852 and by 1870 it was in sheriff hands.

19. M. G. Weaver knows nothing of this Benjamin Landis. The Deacon Record establishes that he was a Deacon at least from 1842 to 1865, although Michael Buckwalter could have been ordained after 1861 and certainly before his death in 1865. For his family cf. The Landis Family Book, Section II 147-159. By his will (Y 1 419) he bequeaths "$100.00 to the elder of the Mennonite congregation in the district where I reside, by him applied to the relief of the poor and the indigent members at his discretion."

20. C 7 410.

21. From the Deacon Book of the Congregation, now in the hands of J. Ellis Landis.

22. Cf. Mennonites of Lancaster Conferences, M. G. Weaver (MPH 1931) pp. 280, 281.

John Buckwalter, the father of Bressler Buckwalter and his brother John B., 89, at the Oreville Home, is buried in the Resh Cemetery. John Stauffer married to Mrs. John Buckwalter's sister, was a son of John Stauffer (Sept. 7, 1795-Dec. 2, 1872) and Barbara Eby, a daughter of Bishop Peter of Pequea. The Stauffers went to Sterling, Illinois about the close of this Sunday School. John B. Landis lived south of the Harry L. Landis residence and as an uncle reared Pre Sanford B. Landis. The accompanying photograph and the establishment of the exact John Buckwalter and John Stauffer is hereby credited to Amos K. Stauffer, Stauffer genealogist, at the Oreville Home.

23. It appears that either Stumptown or Mellinger was whitewashed and the other painted.

24. It is not quite resolved why the teacher's board was paid by the church, when the State public school system was in vogue.

25. D 8 417-428 Deeds.

26. C 11 71-76.

27. History of Lancaster County, Ellis and Evans, 1883 P. 932.

28. Q 10 804; M 11 279.

29. Deacon Record Book, Dec. 22, 1884 Item.

29a. The list of Superintendents was furnished by J. Ellis Landis.

30. **The Christian Education Bulletin,** 1959, for Sunday School Statistics.

31. These were taken from the Herald of Truth, Gospel Witness and Gospel Herald from an index at the Salunga Historical Library and Archives. For the sake of space, only a few items are given.

32. Y 22 251. Two other small additions are made. The Trustees were Henry D. Heller, Abraham B. Herr and Adam L. Landis.

33. A 23 144 on Apr. 2, 1917 Henry D. Heller and Adam L. Landis of E. Lampeter and Abraham B. Herr of Upper Leacock sold 155 P. to Moses P. Lapp of E. Lampeter. Today it is church property attached to the sexton's home.

34. These facts were furnished by Lloyd M. Eby.